A VOICE OF THE FIRST TRUMPET,

Sounding an Alarme to call to Judgement.

TOGETHER WITH

A flying Roll to the ſcattered and diſperſed ones among the Outcaſts of the profeſſed *Iſraelites* in *England*; and where it ſhall meete with them.

Vritten in the time of Iſraels *Captivity, by one whom the people of the World call a Quaker; By name,*

RICHARD FARNEVVORTH.

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A VOICE OF THE FIRST TRUMPET,

Sounding an Alarme to call to JUDGEMENT.

ALL people every where repent, and turne to the Lord with speed, for the great day of the Lord is comming, Now the abhomination of the desolation, spoken of by *Daniel* the Propher stands in the holy place, let him that reads understand; *Awake, Awake, and stand up to Judgement, Repent and turne to the Lord with speed, for the great day of the Lord cometh; it hasteth greatly, wherein the Lord will plead with all flesh, by his sword and by fire, and great shall be the slaine of them;* he will cut off the *Chemerims*, the Black-Coats, with the Priests, and they shall weare no more a rough Garment, to deceive, and the Lord will cut off them that beare Silver out of the Land. The day of the Lord cometh, wherein the great man shall cry bitterly; Thus saith the Lord, *Blow the Trumpet in Sion, sound an alarme in my holy mountaine, let all the Inhabitants of the land tremble, the Sun shall be turned into darknesse, and the Moone into bloud, and the Stars shall withdraw their shining*, And *Heaven and Earth shall passe away, but not one jot nor tittle of my word, shall in no wise faile, till all be fulfilled*; Now the Lord is fulfilling his promi-

Isa. 34. 1, 2, 3, 4, 5. Isa. 66. 15, 16. Zeph. 1. 4. Zeph. 13. 4. Zeph. 1. 11, 12. Joel 2. 10, 11, 12. 2 Pet. 3. 10, 11, 12, 13.

ſes, made in the time of old, and the earth ſhall be
, ch.13.8, burnt, with all the workes therein: Nevertheleſſe,
according to his promiſe, we looke for new Heavens
.ev.21.23, and new Earth, wherein ſhall dwell righteouſneſſe,
the end. and the Nations that are ſaved, ſhall walke in the glo-
ev.32. rious light and liberty of the Sons of God, and ſhall
4.5. come and ſee his glory.

Now all people whoſe mindes are abroad, and whoſe hearts are in the earth, running on in the broad
Mat.7.13. way that leads to deſtruction, conſider where you are, and returne to the Lord whilſt you have time, now the Lord is coming to call all to an account, whoſe ſervants they are, and whoſe workes they have wrought.
Rom.6.16. *Know ye not, that his ſervants you are, to whom ye doe obey?* he that commits ſinne is the ſervant of ſin; Let every one that names the name of Chriſt, depart from
Mal.4. iniquity, *the Lord is of purer eyes then to behold Iniquity*, he is a conſuming fire, and no uncleane thing ſhall ſtand before him; *Every tree that bringeth not forth*
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Ia.66.15, and all that are proud, and all that doe wickedly, ſhall
6. be as ſtubble, and the day that commeth ſhall burne and conſume them up, and ſhall leave them neither roote nor branch; every one in particular conſider whoſe ſervants you are, for he that commits ſin is the ſervant of the Devill, and every one muſt be tryed by fire, the Lord is coming to plead with all fleſh, by his ſword and by fire, and all fruitleſſe trees muſt be
Mat.25.41 cut downe and caſt into the Lake, that burneth with
o the 46. fire and Brimſtone; ſee what trees you are every one, and what fruit is brought forth by you, for the day doth diſcover every mans workes, of what ſort it is, and every man muſt be rewarded according to his deeds; ſee what trees you are, and what fruits are brought forth by you; cumber not the ground ye fruit-
Rev.13.18 leſſe trees, that bringeth forth nothing but wilde grapes

as Pride and Drunkenneſſe, Covetouſneſſe and Anger, Wrath and Maliciouſneſſe, and Envie, and Oppreſſion, grinding the faces of the poore, and Pleaſure, and Wantonneſſe, and fooliſh Jeaſting, and filthy Communication, *for every Idle word, that men ſhall ſpeake, they muſt give an account, now that the Lord is coming to Judgement*; feare the Lord God Almighty, and give glory to his name, for the houre of his Judgements is comming, and give over worſhipping the Beaſt, for all the world wonders and worſhips the Beaſt, but thoſe who have found their names written in the Lambs booke of Life; and they that worſhip the Beaſt and his Image, muſt drinke of the wine of the wrath of the Almighty poured forth into the cup of his Indignation, wrath without mixture, and muſt bee tormented with fire and Brimſtone, in the preſence of his holy Angels, and in the preſence of the Lambe; and the ſmoake of their torment aſcendeth up for ever and ever, and they have no reſt day nor night that worſhips the Beaſt and his Image; and whoſoever receiveth the marke of the Beaſt, *Rev.*14.9,10,11. feare the Lord God Almighty, and give glory to his name, and depart from Iniquity, leſt the Judgements of the Lord fall downe from Heaven upon you; for the wrath of God is to be revealed from Heaven, in flames of fire, upon all the children of diſobedience. Houle and weepe for the miſery that is coming, except ye repent and turne to the Lord with ſpeed; haſte haſte to meete the Lord, by true repentance. Houle ye Drunkards of what ſort ſoever, the curſe of God is upon you; woe to all proud and luſtfull ones, that luſt after envy, devourers and murderers of the righteous ones in your hearts; The day of vengeance is coming upon you, all that delight in unrighteouſneſſe: *Vengeance is mine, and I will repay ſaith the Lord*; and *he that envies is a Murderer*, as ſaith the Scripture, and *no murderer hath eternall life abiding in him*, 1 *Joh.*3.15.

Rev.13.16,17,18. 2 Theſ.1.7,8,9,10. Iſa.28. Iſa.34.2,3,4,5.

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Rev.13. 16,17,

2 Theſ.1. 7,8,9,10

Iſa. 28.

Iſa.34. 2,3,4,5.

Woe to all Hypocrites and dissemblers, that saith one thing and doe another: a double minded man is unstable in all his wayes, and the wrath of God abideth on the children of disobedience. Woe to all Backbi-
&. 13.41 ters, Cozeners and Cheaters, woe to all Scoffers, and Scorners, and Deriders, that speake evill of that they know not. Woe to all Lustfull and Revengefull ones, that delight in mischiefe, living in Iniquity, and so departs from the living God and follow vaine delights: *Let no man deceive you with vaine words, for because of these things, the wrath of God cometh upon the children of disobedience*, Eph. 5. 1 to the 7. Woe to them that adde sin unto sin, and that draw Iniquity, as with cords of Vanity, that adde Drunkennesse to Thirst, and Pride to Covetousnesse, and Envy to Wrath, and Backbiting to Maliciousnesse, and Cozening to Cheating, and Scoffing to Scornefulnesse, and Pleasure to Wantonnesse, and so *nourish their hearts as in a day of slaughter*, Jam. 5. 5. and kill and slaye the holy one and the Just. Woe to them that call evill good, that put light for darkenesse, and darkenesse for light, and so draw Iniquity as with Cart-ropes, and adde sinne to sinne, Gaming to Sporting, and Swearing to Lying, and Hypocrisie to Dissimulation, and so lust after Revenge to Persecution, which are fruits of the Devill: they that are after the Flesh, they persecute them that are after the Spirit; and the fruits of the flesh are manifest, which are these, Adultery, Fornication, Uncleanenesse, Lasciviousnesse, Witchcraft, Hatred, Variance, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkennesse, and such like; as Pride and Oppression, and grinding the faces of the Poore, and Lying and Swearing, and Pleasures and wantonnesse, and Scoffing and scornfulnesse and Cozening and Cheating, and doublemindednesse, which is Hypocrisie, but *they which doe such things, shall not inherit the kingdome of Heaven*, Gal. 5. 19, 20, 21.

God

God is pure, and of purer eyes, then to behold Iniquity; be not deceived, God will not be mocked, for such as ye sow, such shall ye reape, they that sow to the flesh, shall of the flesh reape Corruption, and they that are in the flesh cannot please God: Cumber not the ground ye fruitlesse trees, that bring forth no fruit, but that which is corrupt; thou proud and lofty one, thou art a fruitlesse tree, and must be cut downe, *Isa.*2. 17. *All the haughtinesse of man must be brought downe, and all the loftinesse of man laid low, that the Lord alone may be exalted,* and the day of the Lord is coming upon all flesh; houle and weepe, you that live in envy and wrath, which are fruitlesse trees, Cumberers of the ground, and must be cut downe and cast into the fire of the Indignation of the Lord God Almighty. Cumber not the ground ye Drunkards, ye are all fruitlesse trees, and must be cut down by the power of the Lord, and cast into the fire; cumber not the ground ye Scoffers, and Scorners, and Derideis, your deeds make you manifest: you are cumberers of the ground, ye Cozeners and Cheaters, Backbiters and malitious ones, and Persecuters, you are fruitlesse trees that *Jude* speakes of, that defile the flesh in living in lust and excesse to that which is evill, no fruit is brought forth by you, but wilde grapes; Envy, Wrath, Malice, Scoffing, and Scorning, and foolish Jesting, and Drunkennesse and Persecution, which are fruits of unrighteousnesse; but *know you not, that the unrighteous shall not inherit the kingdome.* See 1 *Cor.* 6. 9, 10, 11: and *Eph.*5.3,4,5. and *Rom.*29.30,31,32. and *Rom.* 2. 8,9. and *Rev.*21.8. *Rev.*22.15. Read these Scriptures & see if you can own your selves to be in the condition that they are spoken to: *All that follow the Imaginations of your owne hearts, the Leaders of the people cause them to erre, Isa.*9.16. And, *the blinde lead the blind, and both shall fall into the ditch together, Mat.* 15. 14. Like Priest, like People, all drunk in Iniquity, and live in

Rom.8.8.
Isa.2.10, 11,12.
Mat.3.10.
Mat.7.19, 20.
Rev.18.
Rev.1.14, 15.
Rev.20.10.
Rev.20. 14,15.
Hosea4.

in Envy and Wrath, perſecuting the Righteous as the Jews and Scribes and Phariſees did, and holds up the ſame things that they did as in *Mat.*23. But woe was their portion then, and it is the portion of all the world that walkes on in their ſteps now. Repent and turne to the Lord with ſpeede, for the great and mighty day draweth neere, which is foretold of by the Prophet *Zephaniah*: Reade *Zeph.*1.14.18. read them over and weigh them well, and returne to the Lord with all your hearts, that he may have mercy upon you. Now you have time prize it, and *feare the Lord God Almighty and worſhip not the Beaſt, for the houre of his Judgement is coming.* Rev 14.6,7. Woe to all that act in unrighteouſneſſe of what ſort ſoever: *The Princes are Rebellious and companions of Theeves, every one loveth gifts, and followeth after rewards, they judge not the Fatherleſſe neither doth the cauſe of the Widdow come unto them. Therefore ſaith the Lord, the Lord of Hoſts, the mighty one of Iſrael: Ah I will eaſe me of mine enemies, and avenge me of mine adverſaries; Vengeance is mine, and I will repay ſaith the Lord. How is the beautifull City become an harlot, it was full of Judgement, Righteouſneſſe lodged in it but now Murderers:* But *Zion ſhall be redeemed with Judgements, and her Converts with Righteouſneſſe, and the deſtruction of the tranſgreſſors and of the ſinners ſhall be together: and they that forſake the Lord ſhall be conſumed*, Iſa.1.27,28. And the Lord will purchaſe to him a peculiar people, that they may worſhip him in ſpirit and in truth, and he will returne to them a pure Language, that they may call upon the name of the Lord with one conſent, and the remnant of *Iſrael* ſhall not doe Iniquity, nor ſpeake Lyes, neither ſhall a deceitfull tongue be found in their mouth; for they ſhall feed and lye downe and none ſhall make them afraid *Zeph.*2.9. to the 15.& the Lord alone will be the delight of his people; and thus ſaith the Lord, *I will turne my hand upon thee, and purely purge away thy droſſe, and take*

Iſa.1.23, 24.

Ver. 22.

way all thy tinne, and I will Restore thy Judges as at the
it, and thy Counsellers as at the beginning; afterwards
thou shalt be called the City of righteousnesse, the faithfull
City, Isa. 1.25,26. And then every man shall sit under
his own Vine and under his Fig tree, & none shall make
them afraid: Rejoyce ye Saints and righteous ones,
the time of *Israels* deliverance draweth nigh; woe to
the world, and to all that live and act in unrighteous-
nesse, the great day of the Lord draweth nigh, it hast-
eth greatly. Repent and turne to the Lord, *Seeke*
righteousnesse, seeke peace if so be ye may be hid in the day
of the Lords wrath, Zeph.2.3. *A fire is kindled, and who*
shall quench it? Mal.4.1.

This was read on the Market-Crosse at *Rotheram*, upon a Market day.

Richard Farneworth.

A FLYING ROLL To the ſcattered and diſperſed Ones, among the Outcaſts of the profeſſed ISRAELITES in *England*; and where it ſhall meete with them.

THat they may mind the light within, which will gather them out of all the worlds ways, and worſhips, and cuſtomes, and faſhions, up into love and purity, to have Communion and fellowſhip with the ſpirit of love in yeilding obedience to it, written by one that hath beene in *Egypt*, and is got up into the Land of the living mercies of the Lord; where there is fulneſſe of joy and pleaſures for evermore: and he is ſending into *Egypt*, to thoſe that are in Bondage, and darkneſſe, to viſit them there, ſending them a ſtaffe to walke by, that they may come and meet with him at New *Ieruſalem*, to worſhip the Father in ſpirit and in truth, and ſing Hallelujahs to the higheſt, the Lord God omnipotent, who is King of Saints, King of Salem, King of Peace, ruling and raigning in power, in the hearts of his people, fulfilling his promiſes made of

old ; to whom be glory and honour for ever more.

Now this is to you who are yet in *Egypt*, where the house of bondage is, and darkneſſe over-ſpreading all the earth, ſuch darkneſſe as may be felt; ſtill wait upon the Lord, and ſtay a while, but ſee that you doe not your watch neglect, leſt that you doe the Lords free love reject ; but wait within continually, having your mindes kept free, that when the Angell of the Lord is comming to ſet you free from under the hands of *Pharaoh*, that proud hard-hearted one ; you may be willing for to follow him, to ſee the Lords owne power made manifeſt, and operating ſtill within, to ſlay the firſt borne in the Land ; and proud *Pharaoh* unto a ſtand, by reaſon of the Lords owne powerfull hand which is ſo ſtrong in might, his enemies all to overthrow, and quite deſtroy both *Pharaoh* and his Hoſte, in the very heat of perſecution, that he may glorifie his name, and put the Heathen all to ſhame ; he is the mighty Counſellor that doth ſo make his power known, in confounding the wiſe ones of the world, and all the earthly wiſedome, firſt within, and makes it ſwimme in the ſea of confuſion ; where it is by his Counſell overthrowne, and ſo the pure ſeede (the *Iſraelites*) they are preſerved by his might. And thus the Lord alone doth give them power and victory, even in the enemies ſight : and ſo he gets his name a great renowne, and ſtill he leades his people on a way which is not to them knowne, that they may truſt in him, and minde the leadings of his love, in all their progreſs as they goe, both in the wilderneſſe where he doth try them all ; and there they either ſtand or fall, becauſe the tempter doth himſelfe ſo much beſtirre to draw them there for to deſpaire, not minding ſtill to ſtand there alwaies in the Lords owne will, which would their owne wills croſſe ; and ſo the enemy will come continually unto a loſſe : looke up to the light that is

held

held forth by the Angell there, the Messenger of the Covenant of grace, which is sent by the Lord alone to lead his seed from place to place, following this Angell continually, yet will the enemies subtilties to you evermore discry, that so abiding in the light, it will the way unto you shew that leadeth through the crosse, taking the shield of faith along: it drives downe the bulwarkes, strong holds, and fenced Cities all along, and through the inhabited Countryes to turne to flight the Armies of the *Aliens* all, following the Angel of the Lord within, which will lead up the promised seed unto the King that sits upon the Throne of grace, where all the ransomed ones doe meet there with the Lord, in his owne holy place, at New *Hierusalem*, to sing forth praises unto him, who is *Israels* Keeper and their King, who leades his people home to him, that they may meet at *Sion*, there to sing the songs of their deliverance, even in the presence of their King, rejoicing in his love for evermore, *Amen*. Hallelujah to the highest.

All people every where, cease from all your Priests, they deceive you, they are blinde guides, and are ignorant of the true guide which is the spirit of truth, that guideth and leadeth into all truth: cease from them all, they are found in the same state and condition that the false Prophets were in among the children of *Israel*, after they were backslided, and had broken the Covenant of the Lord, and the Lord was displeased with them, and sent his true Prophets to cry out against them, as the Scriptures make mention. See *Isa.* 56.10,11,12. verses, and *Ier.* 5. 30,31. and *Ezek.* 34. and *Hos.*6.9. and *Mica* 3. 5, 6, 7 and v.11. Read those Scriptures, and see if your Priests be not now in the same condition that these false Prophets were in, which ran as they did, but the Lord never sent them; therefore cease from them, *Ier.* 23.16,17,18,19,20. verses, but the woe was to them then, and the woe is to

Ezek. 2. to the

Hos. 4.

Jer. 5.

Mal. 2. all that follow their steps now, *Ier.* 23, 1, 2. *Ezek.* 34. 2. *Zach.* 11. 17. Therefore hold them not up least the

Ieb. 4. 8. Judgements of God come upon both them, and all that hold them up, for there is like Priest, like People, *Hosea* 4. 9. and the leaders of them cause them to erre, *Isa.* 9. 16. and the blinde leads the blinde, and both shall fall together, *Mat* 15. 14. A foolish people

Mat. 7. 19, 20. that have eyes and see not, eares and heare not, hearts and do not understand. What will you doe in the end (saith the Lord?) *Ier.* 5. 31. *Shall not my soule*

Mat. 3. 10. *be avenged of such a People as this?* ver. 9. hold them not up for the Lord is against them, *Ier.* 23. 30, 31, 32. Cease from them, the Lord will make them contemptible in the eyes of his people, the curse of God is upon

Mal. 5. 19, 20, 21. them and their Doctrine, so that there is nothing brought forth by them, but Briers and Thorns as Pride and Covetousnesse, Envy and Wrath, Malice and Scoffing, Scornfulnesse and Revenge, and oppression, and grinding the faces of the poore, and persecution, which are the fruits of the Devill; and know you not that the unrighteous shall not inherit the Kingdome of Heaven, 1 *Cor.* 6. 9, 10. *Eph* 5. 3, 4, 5 *Gal.* 5. 19, 20,

Mat. 16, 17. 21. *Rev* 21. 8 *Rev.* 22. 15. Be not deceived, God will not be mocked, he is of purer eyes then to behold iniquity; cease to doe evill, learne to doe well; but downe with all your Priests, blinde Guides, whited Walls, and painted Sepulchres; the Lord is utterly against them, they are found unprofitable servants, their Kingdome must be taken from them and given to a People that will bring forth the fruits thereof. Thus saith the Lord, concerning the Priests, and false Prophets, which have beene foretold of these things, *I will* (saith the Lord) *even send a curse upon you, and will curse your blessings, and I will corrupt your seede, and spread dung upon your faces, and make you contemptible in the eyes of the People*, Mal. 2. 1. to the 10 verse, *and they shall weare no more a rough garment to deceive the people*

people withall, Zach. 13. 4,5. For the Lord will destroy the *Chemarims* (the Black Coats) with the Priests, as in *Zeph.* 1. 4 But read all the Chapter, and all these other Scriptures, and weigh them well, they are now to be fulfilled; take warning betime, and cease from all your Hirelings, and Idoll-Shepheards, they are all deceivers, hold them not up, cease from them all, every one; for he that is highest in notion, is the highest deceiver, and as your eyes are enlightened you will see it, though now you doe not; but it is because your light is darkness that you see by, and if that light which is in you be darkness, how great is that darkness? If you would know the truth, as it is in Jesus, *Cease from man whose breath is in his nostrills, for wherein is he accounted of? Isa.* 2. 22. Cease from all great and small, wait wholly upon the Lord for teaching, who hath promised to teach all his himselfe, as in *Ier.* 31. 31. to 34. All the children of the Lord, they shall neede no man to teach them. Now the Lord is fulfilling and making good these promises to his people, and he teacheth them to profit; likewise *Isaiah* he prophecied and foretold of this, in the 54. chap. and the 13. ver. where hee hath said, *All the Children of the Lord shall be taught of the Lord, and in righteousnesse shall they be established, and they shall be far from oppression*; and the Lord hath foretold of this, by his servant the Prophet in *Ezek.* 34 11,12,13,14,15. The Lord alone is the teacher of all his himselfe, and it is said in *Iohn*, that *they shall all be taught of the Lord, Iohn* 6. 45. and in *Heb.* 8. 11. There it is said, they shall not neede to teach one another, saith the Lord, they shall all know me, whom to know is life eternall; To know God, is to keep his Commands, as in the first Epistle of *Iohn* 2. 3. He that saith he knoweth God and keepes not his commandements, is a lyar, ver. 4. But some will say, that none can keepe the Commandements of the Lord; there is none sayes Mal. 2. 1 the 10.

so

so but the slothfull servant, that hideth his talent in the earth; and he counts God a hard Master, because his heart is in the earth, and his love is to the world, which is enmity with God. The Saints which were taught of the Lord, their soules were purified in yielding obedience to the commands of the spirit, 1 *Pet.* 1. 22. they said it was their joy to keepe the commands of the
ohn 3. Lord: *By this we know that we love the Children of God, when we love God and keepe his Commandements, for this is the love of God that we keepe his Commandements, and his Commandements are not grievous to him that is borne againe*; and none else keepeth them, 1 *Iohn* 5. 2,3, 4. 1 *Iohn* 3. 7,8,9,10. *and he that keepeth his Commandements dwelleth in him, and hereby wee know that hee dwelleth in us, by the spirit that he hath given us*, 1 *Iohn* 3. 24. 1 *Iohn* 2. 5: *Luke* 1. 6. *Rev.* 14. 1. to the 6. This was the condition of those which were redeemed to the Lord; *Hereby receive we the love of God, because he hath laid downe his life for us, and we ought to lay downe our lives for the Brethren*, 1 *Iohn* 3. 16, 17. he that loveth
oh. 4. 7. not, knowes not God, for God is love, 1 *Iohn* 4. 7. *In this was made manifest the love of God, because he sent his onely begotten Sonne into the World, that we might live through him*, 1 *Iohn* 4. 9. Now the world is set in mans
. 1. 4, 5: heart, so that he cannot finde out the beginning nor the end of the worke of God, *Eccles.* 3. 11. and (*saith Iesus Christ*) I am the light of the world, that enlighteneth every one that commeth into the world: he that loves this light, brings his deedes to the light, that the light may prove them: he that hateth the light, hateth to be reproved, because his deedes are evill: and there is his condemnation, *Iohn* 3. 19, 20, 21. This light is within that shewes sinne and evill: he that loves this light, will hate the evill discovered by it, to cast it off and forsake it. Minde your Teacher within, you have a light, *whereunto you doe well to take heede, as unto a light that shineth in a darke place, untill the day dawne,*

dawne, and the day-starre arise in your hearts, 2 *Pet.* 1.19. Minde that light within, and see what that doth discover to you, and be obedient to it, and there is your Teacher present with you, that light obeying it; there is your condemnation, that light disobeying it: *Examine your selves, prove your selves, know you not your owne selves how that Iesus Christ is in you except ye be Reprobates?* 2 *Cor.* 13.5. Learne to know Christ within, and believe them not, that would draw your mindes to seeke for him without; for many shall say, loe here is Christ, and loe there is Christ, but believe them not, *Mat.* 24.25,26,27. for (saith Jesus Christ) the Kingdome of Heaven commeth not with observations, as, *Loe here, and loe there, but the Kingdome of Heaven is within you*, *Luke* 17.21. The Kingdome of Heaven consists not in meat, or drinke, but in righteousnesse, peace, and joy in the Holy Ghost; but the Kingdome of the World stands altogether in unrighteousnesse, envy, hatred, and persecution, debate, and strife, vaine pleasures, oppression, and grinding the faces of the poore, and joyes, and rejoices in iniquity, which the woe is to: likewise the Kingdome of Heaven standeth not in word but in power; but the Kingdome of the World standeth altogether in word, without either life or power; they say and doe not, but in the truth of God its not the sayer, but the doer, that shall be justified before him, *Mat.* 17.21. Be not professors, but possessors; for all profession is of the cursed Fig-tree, that bringeth forth nothing but leaves; for there is nothing brought forth by the highest professors but leaves, faire shewes, and fine words, phrases which the curse of God is unto; woe to you Scribes, and faire Sayers, Hypocrites, that appeare to be in words, that which you deny in actions; in words professe love to God, but in actions deny him, *Tit.* 1.16. All poore simple hearts that have not such eloquent words (as some have) be faithfull, as unto the Lord,

Rom. 14. 17.

Mat. 7.13.

Mat. 23.

in what you know, as the light within doth discover it unto you, that's the true light, that which checks you, when you either lye, or sweare, or use any deceit; it checks you when you doe amisse, hearkening to that it will turne your minde within, and cause a watch to be set over all your thoughts, words, and actions, and bring you to stand in the fear of the Lord continually, to cast off and forsake that which is discovered to you to be evill, by that light within you; and so you will be brought to faithfulnesse in all things, both to God and Man, that your Yea may be Yea, and your Nay may be Nay, therein purity will grow, and patience will be exercised, your wills being kept in the Crosse, to wait on the Lord in patience, till an entrance be made to your soules, and vertue and refreshment come from the presence of the Lord, and there is your Teacher alwayes present, and the Lord hath said that he will teach the simple, and cause them that erred in spirit to understand Doctrine; therefore waite wholly on him within, that you may know the power of his truth within, working out all unrighteousnesse, and the power of his resurrection, ruling by his spirit in the Kingdome of grace and glory, shining forth in brightnesse to the praise of him who is the holy Lord God omnipotent, who doth shed abroad his eternall love in the spirits of his people, drawing out their mindes from all earthly carnall and visible objects, to live holy within in that which is eternall, and invisible, who draweth his people as with the cords of his love, to taste how gracious he is, calling us out of darknesse into his marvellous light, quickning us by his spirit, the divine power of righteousnesse drawing up our affections into the eternall invisible inflowing of his free love, which is the joy and delight of the beloved ones of the Lord: to him alone be all praise, and honour, and glory, for evermore. *Amen.*

All people every where that have a desire to know the truth, know that it is the word of life, that sanctifies and purifies soule and Spirit, and is the power of God to salvation, that do hset free from sin and wrath, and redeemeth from under the curse, for all have sinned and falne from the Lord, and are feeding upon dust, which is the Serpents meat, and whose mindes are yet in the Earth; delighting in visible objects, are not acquainted with the Lord Jesus Christ; who is the delight of his people, and leadeth them out of all the wayes and workes of darkness, and redeemeth them to himselfe, out of all things that are earthly and carnall, to have their affections and hearts upon that which is invisible and eternall, that they may partake of all his soule-satisfying comforts, and raigne with him in the Kingdom of his Father, being brought by him, into the glorious liberty of the Sons of God.

To live with him in the full fountaine of his Eternall Love, he being the everlasting Prince of peace, and sits upon his Throne of Glory in his Saints; That they may have free accesse to the Throne of Grace, where the Lords delight is, to whom be all honour, and glory for evermore, *Amen*. All you whose minds are yet in the Earth; cease from all your Priests, they do deceive you, they are blinde guides and doe not profit you at all, because they were never sent of the Lord, *Ier.23 16. Thus saith the Lord, they ran but I did not send them, therefore they shall not profit this people at all 23.v. Cease from them all every one, and waite upon the Lord for teaching, who hath promised to teach all his himselfe*, as in *Isa.54 13. All the Children of the Lord are taught of the Lord, in righteousnes they are established, and they are far from oppression, and they shall not need any man to teach them*, Ier.31.34 *The Lord alone is the Teacher of all his himselfe*; and he teacheth them to deny all ungodlinesse, and worldly Lusts, and he teacheth them to be tender, and to be loving one to another,

and to walke as obedient Children, before him, in all holy converſaiion, not faſhioning themſelves like unto the World, but he teacheth his Children to deny it; And ſaith, be not you conformed like unto the World, but be ye transformed by the renewing of your minds, that ye may know, what is that good, that acceptable, and perfect will of God, who is pure, and will have his people ſo, a holy people, to bring forth fruit to his own praiſe, ſaith he, *be ye holy as I am holy*; for holineſſe becometh mine houſe for ever, and let your love be without diſſimulation, love not in word but in deed and truth; Love one another even with the ſame love, that I loved you withall, and be what you ſpeake in all things; Let your yea be yea, and your nay nay in all things, ſaith the Lord, its the upright in heart that I delight in, and I love truth in the inward parts; and I would have you all my deare Children, to walke worthy of your Calling, that you may be a choſen Generation, a royall Prieſthood, a peculiar people, to ſhew forth my praiſe, who hath called you out of darknes into my marvelous light, walk as Children of the day, and bring forth fruit to my praiſe and glory. Fruits of the Spirit, Love and Peace, and Joy, Gentleneſſe, Goodneſſe and Meekneſſe, Temperance, Patience, Brotherly-kindneſſe, Long-ſuffering, forbearing and forgiving one another, and live in love and purity, building up one another in love, for this is well pleaſing unto me, ſaith the Lord God Almighty, I would not have you to be as the World is, becauſe they are Ignorant, and walke on in blindneſſe; being Children of the night, and they are carnall, and ſottiſh, and know me not. Therefore they know not you, my faithfulneſs, whom I have made choyce of; and redeemed you to my ſelfe, by the blood of the Lambe, that you may ſit at my Table, and be planted in my Houſe to ſhine forth in purity; having Union and Communion with mee,

being

being of the seed of *Abraham*, borne againe and par-
takers of the word of Life, which liveth and abideth
for ever, that you may rejoyce in my love, and raigne
with me in my Kingdome of glory; I have made my
Name knowne unto you, through my Eternall
Power and Free-love, that it may be as a pretious
Ointment, powring forth continually, to cheare up
your hearts, my presence being with you, having the
word of life in you, to feed upon, which is daily Bread,
Bread of life, which the World knowes not of; There-
fore doe they speake evill of you my deare ones,
who are as deare to me, as the Apple of mine Eye;
I have loved you with an everlasting love, freely for
my Name-sake, abide in it, and walke worthy of this
high Calling, that I may be glorified by you, who
hath done such great things for you, as to make you
One with my selfe, I in you, and you in mee, that
your whole delight may be in me, who giveth you
the desire of your hearts: rejoyce you Saints and
Righteous ones, the Lord is King, King of love,
that rules above in glory, taking our affections into
the Eternall excellencies, being taken up into that
heavenly Paradise, and eates of the spices there,
where the King of Peace is their Keeper of that sweet
Garden of Spices where there is all varieties, joy in
love, and love in joy; Peace in rest and rest in peace,
and mercy is the Seat, where the King of *Salem* doth
abide, and brings his love thats made his Bride, be-
trothed and espoused to him, in his own righteousnes
to be his darling and delight, to feed upon the Spices
of his love; where there is a Banquetting house pre-
pared, in the heat time of the Day, to go and drink
deep draughts of his new Wine, to take full Cups of
Comfort there, which doth the heart continually
cheare, and keeps it free from slavish feare, the King
is Keeper of his Vines and hedgeth them about, and
causeth them to grow, and flourish in brightnes

round

round about, and takes the Foxes that would thei
ſpoyle, and giveth all his enemes the foyle, ta ing th
wiſe in their own craftineſs, and hangs them in thei
own ſnares, and thats the reaſon why the wicked rage
and fumes and ſayes, truly the Lord is good an
gracious indeed, and is a preſent helpe in the greate
time of neede; he doth preſerve and keepe all thoſ
that truſt in him; even in the Treaſury of his own
Defence, that he alone may bring them all, from thenc
up to Mount *Sion*, where his Vin yard is, that the
may all rejoyce together, the ove flowing ſcorge bein
paſt; that they in him may have their joy, their peac
and eke their reſt; to ſing forth Halelujah, un
him, who is their keeper and their King, Rejoyce fo
evermore.

Written in the time of Iſraels *captivity, b*
one whom the People of the Worl
call a Quaker, by name

RICH. FARNVVORT

FINIS.